

Edwards

A
R E P L Y
TO THE
LUDLOW BURGESS'S
L E T T E R
TO

RICHARD HILL, Esq.

MEMBER for the County of SALOP.

Non solum Scientia, quæ est remota a Justitiâ, calliditas potius quam Sapientia est appellanda; verum etiam animus paratus ad periculum, si suâ Cupiditate, non utilitate communi impellitur, audaciæ potius nomen habeat, quam fortitudinis.

———Tremble thou wretch,
That hast within thee undivulged crimes
Unwhipt of Justice.———

S H R E W S B U R Y :

Printed and sold by T. WOOD; fold also by J. Owen, Ludlow; the Booksellers of Bridgnorth, Hereford, Worcester, Birmingham, the News-men; and by R. Baldwin, Paternoster-row; and W. Owen, Temple-bar, London.

M, DCC, LXXXII.

1509/1503.

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M, DCC, LXXXII.

1.



To the Reader.

THE Author of the following pages is sufficiently aware of the imperfect state in which they are offered to the public. To literary reputation he does not pretend ; yet he hopes there are no grammatical improprieties in this little composition. If it should appear, that in the course of these pages, the Author has expressed himself with freedom, he declares, that no personal ill-will ; no *riveted enmity* to any one ; no untoward spirit of opposition led him to it : but an honest indignation at seeing an highly-respected Gentleman aspersed ; and he flatters himself that some more able pen will be found, to vindicate, from falshood and calumny, a character justly and deservedly intitled to esteem, from every well-wisher to his Country.

———, 1st December, 1782.



A R E P L Y, &c.

S I R,

YOUR Letter of the 14th of *October*, has just reached me, in a remote part of the county. Mr. Hill, I find, not caring to trouble himself with making any further reply to an anonymous author, as a friend to that Gentleman, I shall take the liberty of offering a few remarks on your very curious epistle to him.

To wade through all the torrent of abuse, to expose the inconsistency, incongruity, prevarication, and falshood, with which your letter abounds, would require more time than *it* deserves, or, than any present inclination of mine will suffer me to bestow upon it. I shall therefore content myself with taking notice of some particular passages in it; and suggesting a few hints for the better regulating your future conduct.

B

Mr.

Mr. Whitmore's approbation of your "Observations," as well as the indulgence granted you by that gentleman, in my opinion, does you or him but little credit.—Being accustomed to look upon Mr. Whitmore, as a man as nearly approaching to the poet's "integer Vitæ, Scelerisque purus," as any one; I own I was astonished to see his name prefixed to the dedication of an anonymous pamphlet, and his approving the "Observations of a man, who, to use his own words, has "ever been ready to calumniate the innocent, to increase the misery of the wretched, and to rejoice with heart-felt pleasure at the fall of a man of virtue."

Your opinion of Mr. Hill, as a "well-meaning man," and your speaking in terms of praise as to his "integrity," after all the opprobrious language you have so liberally bestowed upon him, at the same time that it does that gentleman *infinite honor*, can only be considered as a mark of your extreme* dissimulation.

* When a certain profligate *parson* was recommended to the late Lord Chesterfield, as chaplain upon his going Ambassador to the States; his Lordship replied.

———Thy claim I must deny,

For want of one *more vice*, Hypocrisy;

Your *bare-faced sinners* are not worth my notice,

Demure, pretending saints, "*hoc est in votis.*"

There were *scandalous parsons* in those times, it seems, as well as in *ours*.—Diabo-Lady.

As



As to the “ unchristian temper” which you ascribe to Mr. Hill’s religious writings, and for which you would fain persuade us they have *long been the contempt of every sensible and good man*, I shall bring one instance out of a number at hand, to prove the direct contrary. Let the reader judge how far your assertion is founded in truth and justice.—In the Monthly Review for October, 1781, page 293, the following critique on a work* written by Mr. Hill, is there given. “ Among the most respectable opponents of *Thelyphthora*, in this line, is the ingenious and worthy author of the present work. We have read this address with pleasure and satisfaction. The argumentative part is, in general, solid and judicious, and the lighter part is entertaining and sprightly. The language, though not remarkable for its elegance, is easy and perspicuous ; and the knowledge displayed in it, tho’ not extensive, is accurate ; but its chief praise is founded in the *spirit* with which it is conducted. We see the *zeal* of the Christian, embellished with the politeness of the Gentleman, and the poignancy of criticism, softened by the affection of friendship ;” and in page 296, the Reviewers express their ap-

* Intituled, “ The Blessings of Polygamy displayed, in an affectionate Address to the Rev. Mr. Madan, occasioned by his late work entitled “ *Theliphthora*.”

probation of another publication by Mr. Hill, in these words, "He hath *our* thanks, and will have the thanks of *every one* who values *truth* more than chichane; and thinks the partialities of *private friendship* ought to yield to the *general interest of society*, and the particular obligations of that doctrine which is *according to godliness*,"--You next apply to Mr. Hill's writings, the harsh term, "*scurrilous*," and accuse that gentleman of *secretly degrading characters which never offended him*. My dear Sir, let me beg of you, for a moment, to lay your hand upon your breast, and ask your own conscience, whether you yourself did not once, in the most impious manner, degrade the character of a *brother*? "*Felix quem faciunt priora pericula cautum*."—A whole life spent in penitence and tears, would but barely expiate that single act. Turn to the "*Parallel*," then ask your depraved heart, if it contains language becoming "an Ambassador of the Prince of Peace." I shall not attempt to delineate a character which posterity will ever remember with abhorrence, should you still persist in the errors of your former conduct. God grant you a speedy and lasting employment in the acquisition of that knowledge, and the practice of that virtue, which you seem hitherto to have been but little engaged in.

After

After confessing that *you know little of Mr. Hill's religious character*, yet with all the assurance "of one long hacknied in the ways of scurrility and abuse," you call that Gentleman arch-methodist."—I shall make no comment on this part of your letter farther than by observing, that it is the general opinion of those who know you, that the term *arch-parson, arch-burgeses*, in short *almost* arch-any-thing, might, with much more propriety be applied to you, than that by which you have distinguished their Representative.

Speaking of Mr. Hill's political character, you have the following passage: "But, Sir, when you deliver your sentiments *on political subjects*, at an important period, your constituents have a right to examine those sentiments, and to judge of the abilities and qualification of their Representative.—And again you say, "When the subject was so *trifling a thing* as your political character, sufficiently demonstrated by a very trifling publication, such language was as unnecessary as indecent,"—so that what you hold in the highest estimation in one part, as if there was no virtue in consistency, you represent as *trifling* and insignificant in another. How you can reconcile so palpable a contradiction, is, to me, a most profound mystery. The
event

event must be left to do credit to the deep discernment, shrewd sagacity, and vast erudition of a "Ludlow Burgess, and Freeholder." When you say that the author of the Sky-Rocket was discovered by no sagacity of your's; in this point at least we coalesce, however we may differ in others, for, I never yet heard, and I am sure your writings would not justify any one's belief, that you possess any.

Mr. Hill *complains bitterly of the inaccuracy of a quotation from the Rocket*;—and what is the consequence? The complaint has wrung from you this, as you would have us believe, *frank* confession, that you quoted from memory*—from memory indeed! When a man finds his cause bad, he usually resorts to any dirty subterfuge. And are you, Sir, authorised to animadvert on passages from other writers works, and to quote those passages through the foggy atmosphere of your own *memory*, without the least regard to accuracy? If this be not the true characteristic of a paltry scribler, I know not what else it is.

I shall pass over the long parade of your disinterested principles. Nothing but the

* This reminds me of what the Welsh Parson said on a similar occasion, "The ferse, inteet I cannot ferry well remember, but 'tis there, or thereabout."—

height

height of vanity could have brought such professions from you;—The Burgesfs, good man ! *despises every thing, when put in competition with his duty as a citizen, or a man.* And who tells us so ? Why, the Burgesfs himself, and his writings *plainly evince it.* As to Mr. Hill's parliamentary conduct in the present session, I cannot help observing, that I believe, no man has a truer "Sense of his Duty, as a Representative of the people of England."—Whatever may tend to promote the interest of his constituents, will, I am fully persuaded, meet Mr. Hill's most hearty concurrence, and, whatever may lead to defeat those ends, will, I trust, meet his most strenuous opposition. So far is Mr. Hill from thinking it an act of condescension to call a meeting of his constituents, that I know he considers it a duty highly incumbent upon him, and will be ready at all times to adopt such measures as may be most conducive to their advantage.

When you say, *that if such a purchase as that of the Lord Advocate's abilities could be made; you doubt not, but Mr. Hill's constituents would liberally contribute to enable him to make a purchase, which they are sensible is much wanting;* it seems as if you thought Mr. Hill in a state of dependence, and in a situation

situation that would not set him above a *mean* action, much more a *vile* one. I can with truth say, that I believe him free from both, and sincerely wish I could with equal justice, say as much of the "Observing Burgefs." Be your public character what it may, your private one, if I am not greatly misinformed, has many exceptions. I should have scorned to mention your private character in this place, but to shew that "*Omnis Vis Virtusque, in Lingua sita est.*" Your early progress in life, has many acts of the foulest disgrace* annexed to it. A retrospect carries no terror, but to the guilty. To an honest mind, it will ever afford the truest satisfaction. Your conduct, in later times, has undergone but little change. I shall not attempt to lay open the blossoms of your iniquity, unless you should still persist to give fur-

* The sharp pen of *Aretin*, once made most of the sovereign princes of Europe his tributaries; and the keen Iambics of *Archilochus* and *Hipponax*, are said to have driven the persons who were the subjects of them to such acts of desparation, as to hang and drown themselves. I should be sorry to hear of so tragical an effect being produced by these pages; for, tho' I bear hatred to vice, I harbour no malevolence, even to the vicious; but if my strictures should conduce towards the reformation, the contrition, or repentance of the object of my reproach, I may be said to have performed some service, at least, to the common wealth of morals."

Dedication to the Diabo-Lady.
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ther occasion. To your own feelings, and “to those thorns that in your bosom lodge to goad and sting you,” I submit the remembrance of your past misconduct, with the causes of it.

What you assert of Mr. C——, and that from *hearsay*, is highly illiberal; and can only be considered, in the opinion of every sensible and good man, as a glaring instance of your unparaelled ill-manners!—’Tis an idle excuse, when you have injured an amiable character, to say, “I was told so——“I believe it——“I fancy so.” If the persons you accuse are *really* guilty,—why conceal yourself? Why continue the pusillanimous Damien you must ever pass for;—Why not act a more manly part in openly avowing who it is that accuses them? —“because some people might be induced to circumvent and persecute.” I am glad that you seem to have some sense of the enormity of your crimes. A due sense of what is amiss, is the first step towards repentance and amendment; tho’ there is great reason to infer from what you say, that it is not so much the sin, as the consequences of it that you lament. Had Mr. C—— been heard to say what you have pleased to put into his mouth, you ought, nevertheless, to have rested content with

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the pleasing reflection of your own integrity, and that a day will come, when truth, naked truth, without regard to any particular man, or set of men, will disclose every one's actions. 'Till then, they who suffer by the judgment of any party or sect here, must bear such judgment with that fortitude, which is ever due to public censures and public prejudice. "Wicked men may *fear* those reproaches they are nettled with," but innocence, Sir, conscious innocence, that *mens conscia recti*, which is far above the *pomps and vanities of this wicked world*, has in herself a consolation, that no title or exaltation in life, can ever deprive her of.

The pains taken by a noble Earl, and his Representative, *to resist, as far as was in their power, the just claims of the burgeses*, is only another instance of your "thorough-paced falsification."—The noble Earl you allude to, in conjunction with Mr. C—— it is well known, made an offer to have that right contested at their own expence. Gentlemen of the first character will attest the truth of what I assert; you, Sir, know it to be true; and, if you are not wholly divested of those feelings which attend an honest heart, you *must* acknowledge it.—
O shame

O shame, where is thy blush!—The man who affirms so bare-fac'd a falsity, must have motives for his conduct, very different from the “honor and independence” of the Borough. People seldom vindicate falshood, but to answer some private ends. What your's may be I pretend not to know:—This I know,—of such a man I should not hesitate to say, “*Impudens, impurus, inverecundissimus.*”

You ask Mr. Hill's sentiments on the “Interposition of a Peer in the Election of Members for the Commons' House of Parliament.”—I answer, that such Interposition is highly unconstitutional.----By a vote of that House, in whom the right of examining into, and determining all contested elections is lodged, “no Lord of Parliament, or Lieutenant of a County, hath any right to interfere in the election of commoners; for, thus to regulate candidates and electors, says the celebrated Mr. Locke, and new-model the ways of election, what is it, but to cut up the government by the roots, and poison the very fountain of public security.”—To the constitutional rights of England, the writer of these pages is a sincere and zealous well-wisher, and will ever hold in one utter abhorrence, the head and heart of that man,

who would trample upon, and make them subservient to ambition, pride, prejudice, interest, or any other sinister views.

Mr. Hill, you say, acknowledges himself to be troubled with *odd religious megrims*, and, in a note upon that passage, you add, that his *putting himself upon a level with Christ, and the venerable messenger that came before him, may, for aught you know, be one of these megrims*.—Turn to the pamphlet, my good sir, and you will find, that so far from *acknowledging* himself to be troubled with *those odd religious megrims*, Mr. Hill's words are, "Perhaps some few of them, (meaning his constituents,) may *think* that I am possessed with certain odd religious megrims." So that here you have misquoted Mr. Hill's words, as on a former occasion. Remember, Sir, the fable of the pitcher.—As to Mr. Hill's putting himself *upon a level with Christ, and the venerable messenger that came before him*, no one, I am fully persuaded, who reads that part of his pamphlet, and compares it with what goes before, unless he possesses a genius as fertile at invention as your own, will draw the like conclusion.

Another most impudent perversion of Mr. Hill's words, indeed your whole pamphlet contains

contains little else, occurs in what you are pleased to say relative to the Lord Advocate of Scotland. Mr. Hill's words, as they stand in the Rocket, now lying before me, are, "I cannot help bearing this testimony in behalf of that learned Lord, viz. that if I had but twenty shillings in the world, I would give fifteen for his abilities, and four and six-pence for his front; but I would not give the other tester for his *then* principles. What they may be *now*, or may be *soon*, I pretend not to decide, great allowances must be made for a man speaking *ex officio*."—In your Letter, the passage stands thus,—“If I had but twenty shillings in the world, I would give fifteen for his abilities, and four and six-pence for his front, but not the other tester for his principles.” So that you unfairly suppress the word “*THEN*,” in order to put a sense upon the passage, which I am confident it was never meant to convey. Now, Sir, you are welcome to call this another *quotation from memory*, a mistake of your publisher, or by what other title you please. I am sure your readers must easily see thro’ the *design*.—There are some people, whom nothing will keep within the bounds of justice, but the *rod of chastisement*. I am sorry a minister of God's gospel should be of this cast.

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Whatever may be your motive for publishing, I know not, neither do I care. Some merit I grant you, in being able to speak or write *de quovis Scibili*. Thus much I can safely assert, and doubt not but numbers will readily join issue with me in the same opinion, that your works are better calculated to inflame the minds of your Brother Burgeesses, to promote sedition and faction in the Borough, than to bring it back to that honor and independence you so pathetically lament the loss of.*—If under the cloak of anonymous insults, and sheltered abuse, you mean to raise a “virtuous indignation,” and that “emotion of pity and concern,” at seeing your Borough disposed of like a “portion of land,” or, a “herd of cattle,” or, it’s being

* When we hear a party-story from a *stranger*, we consider whether he was a Whig or a Tory, that relates it, and immediately conclude they are words of course, in which the *honest gentleman* designs to recommend his zeal, without any concern for his veracity; a man is look’d upon as bereft of common sense, that gives credit to the relation of party-writers; nay, his own friends shake their heads at him, and consider him in no other light than an *officious tool*, or, a well-meaning *idiot*. When it was formerly the fashion to husband a lie, and trump it up in some extraordinary emergency, it generally did execution, and was not a little serviceable to the *faction* that made use of it: but at present every man is upon his guard, the artifice has been too often repeated to take effect.

SPECTATOR, No. 507.

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given in "payment of a gaming-debt," (which you have *dared* to insinuate) give me leave to tell you, Sir, your endeavors are vain. I have a much better opinion of the understanding of your Brother Burgesles, than to suppose they will ever be deluded by the tinsel covering of a few pompous and high-sounding pages; or, that a luxuriant flow of words, a few metaphorical expressions, or ornamental sentences, where their interest is so deeply and so materially concerned, can blind the susceptibility of the human heart to it's own welfare.—An evil, it is true, may be apprehended where there is no danger. Art, and misrepresentation, with their concomitants dexterity and cunning, all which are within the reach of your genius, may, in narrow and ill-instructed minds, create a thousand apprehensions of evil: But, the day is not far distant when "every idle word that proceeds out of the mouth of man" must be accounted for; when all the Gracchus's and Clodius's of our own state, like those Roman instruments of faction, will find all their schemes of sedition perish, and that whilst they fought by indirect means to sow the seeds of discord and dissention, they were pursuing their own destruction.

You charitably hope that the pious catholic will go to heaven, as well as the rational protestant,
and

and grov'ling methodist. And does Mr. Hill think otherwise? No, Sir, Mr. Hill thinks so too. A pious and learned writer, whose sentiments on this head entirely agree with my own, has expressed himself so feelingly on the subject, that I cannot help transcribing his words,—“It should be a first and perpetual lesson, to esteem the good and virtuous alike, of every persuasion, and never to think disrespectfully of those who worship their Maker in a way different from ourselves: Nay, we should be principled in it, for it is the very doctrine of CHRIST, our Master, not to judge or condemn any that are upright and sincere, but to think as favorably of their future state and condition as our own, however remote their opinions may be from ours, in points that we deem most essential. For, if they be equally sincere in seeking the truth, and living up to it, they will be equally accepted with God, and of their sincerity, he alone is the Judge, and not we.”

With respect to your duty as a Clergyman, for such it is well known you are, I shall only observe, that, as every man is answerable for the *use* of the talents committed to his care, so is he for the *abuse* of them. Let that God-like attribute of *doing to others*

as you would they should do unto you, be ever before your eyes. Such a conduct will be of more important service to your eternal welfare, and do more towards the attainment of happiness in the world to come, than an *irreverend* ambition about the *election* of the unfaithful upon earth.—Conscience, not “starting like a guilty thing,” will then afford you that inward complacency, and heart-felt satisfaction, which is the reward of good and virtuous actions, and enable you without fear, to appear before that God, *in whose presence is fullness of joy, and at whose right hand are pleasures for evermore*. To you alone, Sir, it remains to embrace that promise of Salvation from the God of Mercy, which is offered to the sinner that repenteth, and to leave this earthly habitation, with a certain hope of a joyful resurrection, and happy immortality; or, to you alone, Sir, it remains, to *let your grey hairs go down with sorrow to the grave!!*

’Tis of no consequence from what hand these pages may come, provided they contain nothing but truth. I solemnly declare, that is the standard by which I have ever endeavored to regulate my conduct. I shall be sincerely happy to find them productive of that reformation they

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are intended to promote. If otherwise, I shall derive consolation from this noble source of reflection, that my intentions were good.

I shall conclude this short address, with the words of a late noble author, and hope that you, by your future conduct, will convince mankind that you approve his sentiments.—“ Convinced as I am, (says he) that every man has his failings, and that few are exempt from malice ; I shall never be ready to confirm a report to the prejudice of my neighbour. If he proves guilty, I shall be sorry to increase the burthen of his crimes by my reflections :—If he is found innocent, I shall be charmed that I was not in the number of his calumniators.”

I am,

Rev. Sir,

Your most humble Servant,

THE AUTHOR.



A P P E N D I X.

SINCE this pamphlet went to press, a second edition of the Ludlow Burgefs's Letter to Richard Hill, Esq; has made it's appearance, wherein the author has taken the pains to select, by way of appendix, from that Gentleman's works, what he is pleased to call *specimens* of Mr. Hill's delicacy, &c.—The author of the *Reply* has therefore endeavoured on *his* part, by an impartial view of various passages from the writings of the "Observing Burgefs," to shew how far his application of a want of delicacy, &c. &c. to our worthy Representative will hold good with respect to *himself*.

SPECIMEN 1st.
Of the Ludlow Burgeſs's CHRISTIAN
TEMPER.

(From a certain publication entitled “a Parallel between Dr. D—dd, and the Rev. Mr. V——.”)

“The Rev. Mr. V——, miſſes no opportunity of depreciating the value of divine treaſure, and is always ready to take place with the enemies of chriſtianity, conſcious, *if it is true*, that he muſt, hereafter, have his portion with devils, *for whoſe company his life here has not perhaps badly qualified him.*”

Perhaps the author wrote this like Socrates, with a Dæmon at his elbow. Metuo ne judicium de ſeiſo erit. How the table of *deſcents* ſtands between old fly-boots, and this ſame “Ludlow Burgeſs,” I know not. By this *ſpecimen* one would be induced to think that the degree of conſanguinity was not very remote. He ſeems to have forgot that admirable admonition to thoſe who cenſure the conduct of others; “To their own maſter, they ſtand or fall.”—Would to heaven I could relieve the bones in his *ſtarved* hide for a 99 years repentance. I trow 999 of ſincere repentance would ſcarce atone for his
paſt

past great crimes ; I think I may truly say, *can the Ethiopian change his skin, or the leopard his spots, then, and not till then, may the Ludlow Burgeis be accustomed to do good, who hath so long been accustomed to do evil.*

S P E C I M E N 2d.

Of the Ludlow Burgeis's VANITY.

(From the letter addressed to Plilo-Veritas, page 63, of the " Observations."

" If you will favor us with a specimen of your progress from time to time, I shall carefully *attend to your literary advancement*; and am, Sir, with *sincere wishes for your improvement*, your very humble servant."——This sounds very like the motto which a vain artist fixed upon his statue, " To be envied, not imitated."

(In his dedication of the letter to R. Hill, Esq.)

" I accept, *with pleasure*, the opportunity you indulge me with, of informing the public that *you, as well as many other Members of Parliament*, approve my observations on Mr. Hill's strange deportment in the House of Commons."

(From page 11, of the above letter.

" At the same time recollecting the ridiculous figure you made in a late publication,

on, *he* (meaning himself,) took the opportunity which offered, and a fair one it was, to drop you a *friendly* (he shall have credit for this) *admonition*, which it seems you had not the *discretion* to regard."

Bravo, bravissimo; well done thou good and faithful Ludlow Burgefs, *de teipso*! I'll venture to say that Mr. Hill's constituents would have thought him much more indiscreet to pay any regard to the admonition of a turbulent dissatisfied parson who prefers "politics to christianity—electioneering to preaching and praying," and setting his neighbors together by the ears, to their salvation.

SPECIMEN 3d.

Of the Ludlow Burgefs's COURAGE.

"Sufficiently demonstrated," by a very precipitate retreat from the C——n I——n, L——, on a certain occasion. This will ever remain a *Monumentum Ære perennius* of his courage. 'Tis affirmed from pretty good authority, that the *Apothecary* as well as the *Parson*, lost *something* by that event.

SPECIMEN 4th.

Of his ———.

For further particulars apply to the Rev. Mr. W——, or to the last week's Shrewsbury Chronicle.

SPECIMEN

SPECIMEN 5th.

Of his REGARD to TRUTH.

As it might be justly deemed invidious not to allow his good qualities, where they are to be found, the following sentence, P. 27, of the Letter to Richard Hill, Esq; speaking of himself, will sufficiently instance his regard to truth;

“ It matters not who, or what I am.”

SPECIMEN 6th.

Of his PERSONAL ILL-MANNERS.

(From the aforefaid letter, page 2.)

“ But your last publication, like Ithuriel’s spear, broke the charm, and to my surprise, up-started the arch-methodist, in his original form and ugliness.”

(Page 21, of the same letter.)

“ What cannot be effected by the christian morality of a BURKE or the good example of a SAVILLE, can hardly be expected from the whining cant of a methodist.”

SPECIMEN 7th.

Of his INFIDELITY.

(From P. 23 of the foregoing Letter.)

In animadverting on Mr. Hill’s *religious* deportment in the House, and his perseverance

rance in the right line of his duty to God and man, by such a deportment, the Burges "makes no scruple to affirm that a more *decent* and *rational* deportment in the Great Council of the Nation, would please God better, and offend man less."—"I am afraid God is not *in any of* the Ludlow Burges's thoughts."

SPECIMEN 8th.

Of his IMPUDENCE.

Instances of this sort are so frequent in his publications, that I shall only select one from P. 22 of the above Letter.—"From the modesty with which Mr. Hill offers this compliment to the public, I should have suspected that it was written by himself; *but it appears in a style so much superior to his,* that I cannot for a moment, entertain the suspicion."

SPECIMEN 9th.

Of his AUDACITY.

(From page 14, of the foregoing Letter.)

We hope some notice will be taken by the *higher powers* of an inflammatory charge, brought against as good and gracious a King as ever ruled this nation, by ascribing to him a breach of promise.

POSTSCRIPT.

P O S T S C R I P T.

THE following letter having appeared in the *Shrewsbury Chronicle*, of last week, is here subjoined for the perusal of those readers, into whose hands that publication may not fall.

“ A pamphlet, intituled, ‘ A Letter to Richard Hill, Esq;’ &c. having appeared in the world, with a Dedication to me, wherein I am in *one particular point* represented as disapproving Mr. Hill’s Conduct in the House of Commons: In justice to that Gentleman, I think it incumbent on me to declare, I no otherwise disapprove of his Conduct, than as it relates to his *introducing Religion, or quoting Scripture, in some of his Speeches.*

“ In every other Respect, I think Mr. Hill’s Conduct is, and has been, that of an upright, conscientious Member of Parliament, who is biaſſed by no party, and who wishes always to act as he judges right. Nor do I know any one Member of the House who thinks otherwise of him. In this point of view, Mr. Hill has my sincere esteem and approbation, and I hope ever to live in friendship with him, and to give him every support in my power.

“ THOMAS WHITMORE.

“ *London, Nov. 29th, 1782.*”

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